1:Vaillant A-5 (1928-1936)1941 NU7 Astec NU7

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[622 41]

THE CODEX FLORENTINO

expressed in our nursery rhyme: "Rich man, poor man . . ." various other activities, caught with a fresh and humorous eye. Although some of the background details indicate that Spanish influence was already strongly felt a generation after the Conquest, the general details disclose a strong persistence of the Aztec way of life.

[441]

Chief

Lawyer

[463]

Merchant

Weaver

Doctor

[759]

Sailor, brewer

[502 501]

Ant Bite

[p. 112 (C)]

1:Vaillant A-5 (1928-1936)1941 NU7 Astec NU7

a tribal economy which was based on living off the land. The opening up of intertribal contact through settlement and warfare and the growth of material and ritualistic wants, led to the establishment of a class, the *pochteca*, whose members traveled all over Mexico, exchanging local for foreign produce. They had their own god and apparently lived in a special quarter. From the valley they carried obsidian, cloth and rope, which in the hot country they exchanged for shells, tropical feathers, jade, cacao and other regional riches. In time they performed an important political function, spying out towns to conquer and reporting on the tribute which could be exacted. There is a very modern touch about the economic and political functions of these merchants who so often brought military conquest in their train." (See Plate 38.)

Craftsmanship, with the growth of technique, must have attracted many men to whom straight agriculture seemed drab and unrewarding. Potters, jewelers, weavers and featherworkers came to pursue these crafts to the exclusion of other labor. The enormous elaboration of the religion called into almost continual activity sculptors, masons and painters. The market, still important in Middle American Indian communities, had a profound social significance, for there, in addition to bartering his products for those of others, an Indian could hear the news and widen his social and intellectual horizons. (See Plates 34–35.)

The priesthood offered a relentless sort of career. Religion penetrated into every part of daily life, and the individual participated in great and complicated rituals. Civic eminence depended greatly on religious observance, and chiefs led in the direction of ceremonies. Therefore, it is hard to recog-

his vassals. Because verily there was much hunger; when dried maize was costly, then there was much want, [and] it was hard to gain a livelihood; [and] many then were our dead.

And until the time that the Feast Day of the Lords came, upon every day there was song. When singing and dancing began, [it was] toward evening, when only little sun shone. Thereupon fire was laid in the braziers; flame was put upon the braziers.

And the braziers were arranged and ordered in six rows, and in each row were ten [braziers] and [each] brazier was two fathoms thick; and each was as tall as one's hip.[3]

And thereupon all went forth from the house of song, coming singing and dancing. Between [pairs of men] came the women. Light women, harlots, chosen —picked out, set apart.

And they went together, they went taking by the hands the honored ones—the young chieftains, the leaders of the young men, and those with shorn hair, the Otomí, and the noblemen [not warriors. These last] were not arranged in order; of their own free will they placed themselves near the others.

And richly were the women arrayed and bedight; all good were the skirts and shirts which they had put on. Of their skirts, some had [designs of] hearts, some were [embroidered] with a mat design like birds' gizzards, some were ornamented like coverlets, some had spiral or leaf [designs], some were of plain, fine weave. All had borders and fringes; all [the women] wore skirts with borders.

And of their skirts, some had brown [streamers] hanging, some had smoke symbols, some had black [streamers] hanging, some had house designs, some had fish [patterns], some were of plain, fine weave. And the neck [openings] were all large, and their borders were also deep and wide.

And when they danced, they unbound their hair; their hair covered them like a cloak. But they brought braids of their hair across their foreheads.

And they were not decked with feathers; neither were their faces adorned with paint.

And thus were bedecked the chieftains: their array consisted of the cloak of netting. And the brave warriors, they who had straw lip plugs, they had white net cloaks with shells set in fish patterns. [These] were called their vermillion net cloaks.

cenca maianaloia, in jquac cenca tlaçotia in tlaolli, cenca oncā mjhiioviaia, mociavia: cenca vncā tomjqujan catca. [796^ 736]

Auh in jxqujchica oalaci tecujlhujtl, izqujlhujtl cujcoia: im penaia cujcoanaliztli, cenca ça achiton tonatiuh, cenca ça pepetzcatica in tonatiuh: njman ie ic tleteco tlaviltec, ipan in tlaviltetl motlatlalia tletl.

Auh in tlaviltetl viuipantoca, tetecpantoca, chiquacenpantitoca: auh in cempantli, matlatlatetl, actimanca: auh ynjc totomaoac catca tlaujltetl, hoontlacujtlanaoatectli: auh ynjc quaquauhtic catca, cecen quapantli: [372]

auh in ié iuhquj, mec oalquixoa, in cujcacali, cujcatiujtze, mjtotitiujtze, intzatzalan actiujtze in cioa: ichoantin in masujltia, yn aujenjme: ichoantin in tlatzonanti, in tlapepenti, in tlacenquixtilti: [548]

auh yn qujnnanamictia, yn inmatitech qujmantiuj, çan ieboantin in mauiztililonj in teachcaoan, yoan in telpochtequjoaque, yoan in quaquachicti, yn otomj, yoan in pipilti: amo tehoan motecpana, çan jllotlama, incāpa onmoquetza tetlan. [302 565]

Auh in cioa uel mocencaoa, vel moiecchichioa, much qualli in conmaquja, yn jncue, yn ỹvipil: yn incue cequj iollo, cequj totolitipetlaio, cequj cacamoliuhquj, cequj ilacatziuhquj, anoço tlatzcallotl, cequj çan petztic, muchi tene, muchi tlatenio, muchi cuetenio. [796^ 292]

Auh yn invipil, cequj quappachpipilcac, cequj pocuipilli, cequj pocujpilli, cequj iapalpipilcac, cequj cacallo, cequj mjmjchcho, cequj çan petztic. Auh yn jtoquj much ueuei: yoan yn iten cenca no papatlaoac, papatlactic.

Auh yn iquac mjtotia, qujtoma yn jntzon, çan intzon qujquequentinemj: auh yn jntzon ipiloaz, ymixquac qujoalteca. [302]

Auh amo mopotonja, amono moxaoa.

Auh ynic muchichiotia in teachcaoan, yn jnnechichioal catca, ichostl in cuechintli: auh in tiacaoan, in teçacaoaque, ymittaccuechin cilin ynic mjmjchcho, motocaiotia innochpalcuechin. [622] [304 304 701]

3. Cf. corresponding Spanish text. Literally, *Asentáronse[plantaronse]* may be rendered "two ate take [it] in their embrace." For *cuxca quapanti*, Sahagún has "an estrade."

Thirty-sixth Chapter, where are related the feasts and sacrifices which were made in the days of the seventeenth month, which was called Tititl.[1]

Seventeenth feast: this was known by the name of Tititl.

Upon [this] feast died a person named Ilama tecutli—[one in] her likeness, a ceremonially bathed [slave].[2] The majordomos procured her.

And the adornment of [the likeness of] Ilama tecutli was [as followeth: she had] her white skirt, her white shift—completely white. And over this she was girt with [what was] named the star skirt. This was bedight with small sea shells, on cured skin cut into long, thin strips, [with] shells set at the end of each [strip]. She wore it about her hips over [the other skirt]. When she walked, much did [the shells] jingle, the pleasant sound [carrying] far. And her sandals had white toes, woven with cotton threads.

And her shield was covered over with white clay and pasted with eagle feathers. Its center was made of eagle feathers, sewn to the middle [of the shield], and it had pendants at the edges, of heron feathers, and [tassels shaped like] grasshopper heads, of eagle feathers, hung at the point. And in [the other] hand she bore her weaving stick.[3]

And her face painting was in diverse colors. About the lower part of her face, they spread black. It was said, the lower part of her face was blackened. And upon her nose and forehead, they laid yellow ochre.

And her eagle feather headpiece, a headdress with eagle feathers arrayed upon it, consisted only of hair, twisted, arranged and well disposed, braided and intertwined with itself. The headdress was called *tzompilinalli*.

Injc cempoalli on caxtolli oce, capitulo vncan mo-teneoa in ilhujtl, yoā in nextlaoalli, in mochioaia in jpan vel ic cemjlhujtl ic caxtóltetl omume metztli in mjtoaia Tititl.

Injc caxtoltetl omume ilhujtl ichoatl in moteneoa, itoca Tititl:

in jpan in ilhujtl, ce tlacatl mjquja, itoca: Ilama tecutli, ixiptla, tlaaltilli: calpixque in qujnextia.

Auh in jnechichioal catca in Ilama tecutli, iztac in jcue, iztac in jvipil, çan cemjztac: auh in panj quimocuetia, itoca citlalli icue: inin cuechtli in tlachioalli, cuetlaxtli in tlapipitzaoacaxtolalli, tlapipitzaoacatectli, yiacac in tlatlatlalilli cuechtli; panj ic ommotzincuetia: in jquac nenemj cenca xaxamaca, veca caqujzti: yoan icacac, iztac in jquetzil, in jquequetzil: icpatl injc tlaqujztli,

yoan ichimal, çā tiçachimalli, quauhpachiuhquj: in jnepantla quauhivitl in tlachioalli, inepantla in tlatzōtli, chimalli, yoan tentlapilollo, aztatl in tlapilolli quauhivitl in jiacachapollo, in jiacac pipilcac: yoan centlapal qujtzitzquja, itzotzopaz:

yoā moxauh mochictlapana, mjchictlapana: in jtenco qujteca tlilli: mjtoa, motentlilhuja: auh in jiac ipan, yoan ixquac tecoçavitl in qujteca,

yoan iquaulitzon, tzoncalli in jtech tlavipantli in quauhivitl, çan mjxcavia in tzōtli, tlamalintli, tlavipantli, tlavipanalli, itech tlatzontli, tlanetech itzontli: in tzōcalli, mjtoaia, tzompilinalli.

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1. "Entrevienen," Godoy suggests (*op. cit.*, p. 314). Orozco y Berra (*op. cit.*, Vol. II, p. 39) writes: "Tititl. *Tzompanada traducr, tiempo aprensivo; historial, cuenta ó cuentro cuenta. Como coxihuac como falta la interpretacion de Bustamal, y esta la saca del verbo titiztia, rebuscar cogiendo de la cosecha.*" Tezozomoc (*op. cit.*, p. 300) completes his version thus: "*porque la era de frior, y helados, los quales acaian mucho, por la gran copa de que cayan, y porque por este mismo tiempo, andavan aprendiendo, con Guerras, y Andaua, que acaian las cosas Provinciales cruzes las aguas, y se matauan, y destruian yuan à acaer.*"

Durán (*op. cit.*, Vol. II, pp. 301-2) writes: "*quiere dezir cozicar . . . imaginavan en el cielo dos ninos entendian el uno al otro. . . . habia hallar de mugeres y hombres casados unos con otros de los mismos.*"

The Tovar Calendar refers to the gods stretching and thus supporting "the machine of the world" because of the violent winds. Kubler and Gibson, *op. cit.*, p. 34.

2. Cf. Anderson and Dibble, *op. cit.*, p. 1, n. 5; also *supra*, pp. 130-31 and n. 3.

3. The shield and the entire costume of the goddess are closely illustrated several times in the *Codex Borbonicus*. Pane y Tzoncoz (*op. cit.*, p. 273) thus describes the shield: "*la rodela, que se acomoda muy bien á la descripcion que han dejado los indios, es blanca; tiene un cerro de plumas de águila pegadas en el centro; y lleva como requesjon cerca a dozer de plumas: estas pequeñas de garzotas, redondas (que algunos han*

x 796 hand they grasped a paper incense bag. Thereupon
[293] they came down [from the temple], dancing rapidly.

And when they had descended, then they circled [the courtyard], they went around [the courtyard] only four times. And when they had danced, then they dispersed and went away, and thereupon all entered the palace in proper order. And this was known
[535 as the Lordly Dance; [for] all the lords danced the
629] Lordly Dance, [and] it was the privilege exclusively of the chiefs that they should dance the Lordly Dance. This was done every four years.

Thus [was it done].

[304] Early in the morning was begun the boring of ears, when they pierced the ears of the small children. And they pasted them with yellow parrot feathers and with soft, white feathers, which went mixed with the yellow ones.

x 796 And for a gift they made *pinolli*.[11] And the mothers
608 sought out some master of the youths, seasoned warrior, or leader of young men who might wish to be as a parent, thus to become their [children's] uncle.
[431] Also some sought out a woman who might be an aunt, and they offered her gifts.

To the man they offered perchance a tawny cape or a coyote fur cape. And gifts were also offered—they also offered gifts to—the women.

[301] And when they pierced the ears [of the children], thereupon they took the little ones to singe them; they laid and made a fire, and scattered much incense over the flames.

And hence it was said: "They are singed." The old men of the tribal temple seized all of them. They took the small children and dedicated them over the fire. Then they gave them uncles and aunts. And the small children cried out and whimpered. Then they went to their homes.

x 796 And when they had gone to their homes, thereupon all ate and drank.
273
535 And then, in the temple, began singing and dancing at midday. Then once more all went to the temple. The uncles and the aunts carried the small children; carriers took the wine, poured into small gourds which they carried, and [poured] into small earthen jars. And when they arrived there, all sang. Thereupon was quieted the dance; they carried the small children upon their backs. Then they went giving them wine. All gave it to each other.

in tlanj tiçaio: cecectlapal quitzitzquja amaxiquipilli; njmã ie ic oalxemo mjtotitivitze.

Auh in otemoco: njmã ie ic tlaiaoaloa, çã nappa in tlaiaoaloa: auh in ommjtotique mec nexiixitinjlo, texiixitinjlo, njmã ie ic calacoa in tecpan tlatecpanolo. Auh in ichoatl y, moteneoa: netecujtotilo, motecujtotia in tetecutin, çan inneixcavil catca in tlatoque, in motecujtotiaia: nauhxiuhtica in muchioaia;

ie iuhquj.

Oc vecaiooan in pecaloia in tenacazxapotlaloia in qujnnacazxapotla pipiltotonti: yoan qujnpotonja, tocivitica, yoan itlachcaioio neneliuhtiuh in toztli.

Auh in ventli in qujchioaia pinolli: auh in tenamoan cequj temooaia, ichoatl in tiacauh aço tequjoa, anoço telpochiaquj iuhqujn tlanenequja impilhoaque injc Tetlatizque: no cequj temoa cioatl in teavitiz, qujtlauhtiaia:

in oqujchtli in qujmaca, aço quappachtilmatli, anoço coioichcatilmatli: auh no motlauhtiaia, no qujtlauhtiaia in Cioatl.

Auh in ontenacazxapotlaloc; njmã ie ic qujnvivica, in qujnchichinoque pipiltotõti: qujtlalia tlatl, tletlaliaia, vel mjec in copalli contepeoa tleco.

Auh injc moteneoa techichinolo in calpulhuevetque, qujnoalantimanj in pipiltotonti tleco qujmonjauhtimanj: njman ic qujnoalmacatimanj in tetlati, in teaviti: auh in pipiltotonti iuhqujn tlatzatzatzi, iuhqujn tlacaocatimanj: njman ic iatimanj in inchachan:

auh in oniaque inchan, njmã ie ic tlatlaqualo, haatlioa.

Auh in opeualoc teupan in ie cujco in ie netotilo, nepantla tonatiuh: njmã ic no ceppa viloa in teupan: in Tetlaoan, in teavioan qujnvivica in pipiltotonti, in tlatlatquj ietiuh in vetli, in tlatoiaoalli xicalhujcoltica in qujitquj, cequj apiloltica: auh in oncito vncã cujco: njmã ie ic onmomana in mitotia, qujnmamama in pipiltotonti: vncã qujmomacatimanj, qujmomacatinemj in vetli: netech qujmomamaca.

11. The *Real Palacio MS* here contains the line *yeuxil ye chiauapinolli*, which probably identifies the *pinolli* as ground dried maize and chia seeds.

Tzonmolco.

Tzonmolco: here died four named [and arrayed as] Xiuhtecutli. The first was named Blue Xiuhtecutli; the second, Yellow; the third, White Xiuhtecutli; the fourth, Red Xiuhtecutli. And others named Iuipapaneca temiloica [were also slain]. And she who was named Cuatontli, and also [she who was] named Nancotlaceuhqui, [likewise] died, [having] their breasts [slashed open].

And when they were slain, thereupon came Moctezuma forth then to the Coacalco. Thereupon was danced a princely dance, and all chiefs danced. Moctezuma led them; he led [priests arrayed as] all the various gods. And when all had danced, when all had danced the serpent dance, thereupon Moctezuma offered incense [to the gods].

And this was done upon the feast of Izcalli, once yearly.

Tzonmolco.

In tzonmolco. vncan miq'a yn jtoca catca xiuhtecutli nauintin. Jnjc ce ytoca, xoxouhquj xiuhtecutli. Jnjc vme coçauhquj. Jnjc ey iztac xiuhtecutli. Jnjc nauj tlatlauhquj xiuhtecutli: yoā oc cequintin intoca, ihujpapaneca, temjlolca: auh tlaelpanmjquja, yn jtoca catca cioatontli, no iehoatl ytoca nancotlaceuhquj.

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Auh yn onmjcoac, njman ie ic oalquiça, in Motecuçoma, in vmpa coacalco: njman ie ic motecujtotia, yoan ixquich tlacatl mjtotia, teiacanaia in motecuçoma, qujniacanaia, in nepapā teteu. Auh yn onnetotiloc yn onnecocololoc, njmā ie ic tlenamaca yn motecuçoma:

[643 622 535]

auh in muchioa yn, ipan izcalli cexiuhtica.

Coastlan.

Coastlan: here died those who were named the Centzonuitznaua, perchance at the time of the fire drilling [of new fire] or, yearly, at the end of the feast of Quecholli.

Coastlan.

In coastlan, vncan mjquja in jntoca catca centzonvitznaoa: aço yquac in tlamamalioaia, anoço yquac in quecholli tlamj cexiuhtica.

Xochicalco.

Xochicalco: here died [they who were arrayed in the likeness of] the White Cinteotl and of the Red Cinteotl; and also that one [impersonating the goddess] Atla tonan.

And when Atla tonan died, thereupon they flayed her. And when they had flayed her, then the fire-priest put on her skin.

And when day broke, thereupon the fire priest danced—he stood wearing the skin of Atla tonan. And this was done yearly, at the feast of Ochpaniztli.

Suchicalco.

In suchicalco, vncan mjquja in jztac cinteotl, yoan tlatlauhquj cinteotl, yoan no iehoatl in atla tonan.

Auh in jquac oommjc atla tonan: njman ye ic qujxipeoa: auh in jquac oconxipeuhque, njman in tlenamacac conmaqujaia yn jieoaio.

Auh in jquac otlathujc: njman ye ic mitotia in tlenamacac, conmaquiticac in jieoaio atla tonan: auh in muchioaia y, cexiuhtica, ipan in ochpanjztli.

Yopicalco and Euacalco.

Yopicalco and Euacalco: here stayed the leading men from Anauac, who came from distant cities.

And greatly did Moctezuma honor them. Here he gave them gifts; he gave them rich mantles, or precious necklaces, or costly arm bands. Whatever was of value, he gave to all of them.

Iopicalco, yoan euacalco.

In iopicalco, yoan euacalco, vncan onoca in anaoac tlatoque, in veca altepetl ipan oalvia:

[648 574]

auh cenca qujnmaviztiliaia in Motecuçoma, vncan qujntlauhtiaia: qujnmacaia in tlaçotilmatli, anoço tlaçocozcatl, anoço tlaçomacuextli: in ie ixquich tlaçotli, muchi qujnmacaia.

[431]

15:Bandelier E-4 (no date)1880 NU7 Aztec NU7

618 Such changes, if unimportant, might be made by him;
423 more important ones, or contested cases, had to be referred to the
[627] council of the kinship, which in turn often appealed to a gathering of the entire quarter.[96]

The "calpulalli" was divided into lots or arable beds, "tlalmilli."[97] These were assigned each to one of the married males of the kinship, to be worked by him for his use and that of his family. If one of these lots remained unimproved for the term of two consecutive years, it fell back to the quarter for redistribution. The same occurred if the family enjoying its possession removed from the calpulli. But it does not appear that the cultivation had always to be performed by the holders of the tract themselves. The fact of improvement under the *name* of a certain tenant was only required, to insure this tenant's rights.[98]

● 622 Therefore the chiefs and their families, although they could not,
618 from the nature of their duties, till the land themselves, still could
423 remain entitled to their share of "tlalmilpa," as members of the calpulli. Such tracts were cultivated by others for their use. They were called by the specific name of "pillali" (lands of the chiefs or of the children, from "piltontli" boy, or "piltzintli,"

[96] Zurita ("Rapport, etc.," pp. 56 and 62). We quote him in preference, since no other author, known to us, has been so detailed.

[97] "tlalmilli" "tierras, ó heredades de particulares, que estan juntas en alguna vega" (Molina, Part IIa, p. 134).

[98] Each family, represented by its male head, obtained a certain tract or lot for cultivation and use, Zurita (p. 55). "The party (member of the calpulli, because no member of another one, had the right to settle within the area of it. See Id. p. 53), who has no lands, applies to the chief of the calpulli who, upon the advice of the other old men, assigns to him such as correspond to his ability and wants. These lands go to his heirs . . . . . ." Id. (p. 56.) "The proprietor who did not cultivate during two years, either through his own fault or through negligence, without just cause . . . . . he was called upon to improve them, and if he failed to do so, they were given to another the following year." Bustamante ("Tezcoco, etc.," Parte IIIa, p. 190, cap. I). The fact, that any holder of a "tlalmilli" might *rent* out his share, if he himself was occupied in a line precluding him from actual work on it, results from the lands of the "calpulli" being represented alternately treated as communal, and again as private lands. Besides, it is said of the traders who, from the nature of their occupation, were mostly absent, that they were also members and participants of a "calpulli" (Zurita, p. 223. Sahagun Lib. VIII, cap. III, p. 349). Now, as every Mexican belonged to a kinship, which held lands after the plan exposed above, it follows that such as were not able to work themselves, on account of their performing other duties subservient to the interests of the community, still preserved their tracts by having others to work them for their benefit. It was not the right of tenancy which authorizes the improvement, but the fact of improvement for a certain purpose and benefit, which secured the possession or tenancy.
[427]

15:Bandelier E-4 (no date)1880 NU7 Aztec NU7

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423

child),[99] and those who cultivated them carried the appellation of "tlalmaitl"—hands of the soil.[100]

423 The "tlalmilpa," whether held by chiefs or by ordinary members of the kin ("macehuales") were, therefore, the only tracts of land possessed for use by individuals in ancient Mexico. They were so far distinguished from the "tecpantlalli" and "tlatocatlalli" in their mode of tenure as, whereas the latter two were dependent

[99] It is just the "pillali" which oppose the greatest difficulties to this investigation, and to a clear conception of the mode of tenure of lands in ancient Mexico. They are generally represented (whenever mentioned), as private domains of the chiefs. Torquemada (Lib. XIV, pp. 345 and 346), distinguishes two kinds of "pillali." The first one he says might be sold.—but he places the restriction upon them, that such as held lands through conquest ("sujecion") or through gift ("merced") of the chief, had to go to the descendants, as majorat; and if they died without heirs, the King, or Lord became such, and they were incorporated into his royal Estates." The other kind was not transmissible at all. Clavigero (Lib. XVII, cap. XIV). We notice here a confusion between official tracts and such lots of the "calpulli" as pertained to the chief's family in consequence of their membership of the Kin. Also between "tribute-lots" and the official tracts, of conquered tribes. Torquemada acknowledges, that the "pillali," upon the death of the family, were incorporated in the calpulli to which that family belonged, "in order that they might pay tribute." This ought to define their true position and nature. [428]

[100] From "tlalli" soil, and "maitl" hand. Hands of the soil. Molina (Parte IIa, p. 134), has: "tlalmaitl"—"labrador, ò gañan." This name is given in distinction of the "macehuales" or people working the soil in general. The tlalmaites are identical with the "mayeques." See Zurita (p. 224), "tlalmaites or mayeques, which signifies tillers of the soil of others . . . ." He distinguishes them plainly from the "teccallec" which are the "tecpanpouhque" or "tecpantlaca" formerly mentioned as attending to a class of official lands (p. 221, Zurita). Herrera (Dec. III, lib. IV, cap. XVII, p. 138). "These mayeques could not go from one tract to another, neither leave those which they cultivated, and they paid a rent to its masters according as they agreed upon ("en lo que se concertaban") in what they raised. They paid tribute to nobody else but the master of the land." This tends to show that there existed, not an established obligation, a serfdom, but a voluntary contract, that the "tlalmaites" were not serfs, but simply renters. Torquemada (Lib. XIV, cap. VII, p. 345), ". . . . those that were knights ("caballeros") and descendants of the families of the Kings, and Lords, had their particular lands and their rentals, where many of them held renters ("terrazgueros") which served them, tilled the crops and served them in their houses. These lands were called pillali or "land of nobles and knights." We prefer the etymology "piltontli" "niño ò niña, muchacho ó muchacha" (Molina, II, p. 82), or "piltzintli" niño ó niña" therefore lands of the children,—to the derivation from "pilli." The title of chief was "tecuhtli," and the word "pilli" substituted for it is certainly but in connection with the occupation of a particular place of office, and not a title itself. Bustamante ("Tezcoco, etc.," p. 330. "The sovereigns as well as the inferior Lords and other principals had their own patrimonial estates, and in them their mayeques or Tlalmayes, what these gave of rent were tributes of the Lord," Id. pp. 213 and 234). 427

The "tlalmaites" appear to have been free from other tributes, and free from communal labor outside of the "pillali" (Bustamante, p. 233. Herrera, Dec. III, lib. IV, cap. XVII, p. 138). It is not very clear, however, whether this applies simply to the conquering tribe alone, or also to the tlalmaites of conquered tribes, as towards the tribute due by that tribe to their conquerors. The detailed relations between the two are yet somewhat obscure and confuse in some points. [566] [446]